

# SERENITY

ENTERTAINMENT

*APRIL 1979 VOLUME VIII, No. 4*

**50¢**



*Presenting The Living Light philosophy and  
features of interest to spiritually-minded people.*

*Serenity*

*Sentinel*

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*VOLUME VIII, No. 4*

*APRIL 1979*

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*Published monthly by SERENITY, P. O. Box 137, Forest Knolls, CA 94933*

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**Rates: 50 cents a copy, \$5.50 a year**



## *Review and Renewal*

*by Richard P. Goodwin*

In speaking on this topic of *Review and Renewal*, we look at the many experiences that we have already had in our lives and we often think and place our attention upon the seeming mistakes and errors that we have made. However, as we review our life and the many things that we have already allowed ourselves to experience, there is always the renewal of hope. For no matter how difficult things may seem to be or have been, experience has already revealed to us that hope indeed springs eternal within us.

In this evolution that we are in when we willingly accept the changes in our life, for indeed they are many,

then we can move more harmoniously along the evolutionary path. We all know that something does not come out of nothing. And I am sure that

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*Although we may think  
we are not aware of  
consciously choosing to be  
miserable, . . . that choice  
is in truth a conscious choice  
that we have made.*

---

none of us consider ourselves to be a nothing. So it is that we are coming from something. That that comes from a thing is destined by the law to return to it. And as we go out into this world and we see the many things that distract our minds for a time, we always



## REVIEW & RENEWAL

return to that source within. That's where our true home really is. No matter how long a time we wander, we shall forever and ever return within to the source and to the true cause of life itself.

Whenever we permit ourselves to encourage ourselves, we begin to find that life takes on a more positive, a more joyous meaning for us. It is in those times that we permit our thinking to be discouraging, to be negative, to look at our lives and think that it's not worth it. And in a sense, of course, the present experience may not to our conscious minds be worth it, but it has been brought to us, by us, in order that we may grow through it and find the something greater that is indeed within us. If we have spent our lives looking outside to gather and to garner in the hopes that it would bring us happiness, peace, and the goodness of life, then by that very thinking and judgment, we guarantee the necessary experiences that we may free ourselves from that error in our thinking.

And so it is, time and time again the philosophies of our world have taught, it is indeed inside—it's all deep within us. All our hopes and all our fears, all our joys and all our sadness is created by a thought, an

attitude of mind that we permit to exist within our own consciousness. We don't have to do that for we know from experience already that there are moments when we feel the goodness and greatness of life itself. So it is indeed a conscious choice. Although we may think we are not aware of consciously choosing to be miserable, of consciously choosing to be sad, that choice is in truth a conscious choice that we have made. If that conscious choice — which usually is made very early in life — there is no law of nature or law of man that dictates it cannot be changed. For we are all aware of changing many of our attitudes from what they were in our earlier days on this

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*We cannot escape from the laws that we alone have established. We can, however, awaken to those laws.*

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planet. And so this great law of evolution that clearly reveals that change is indispensable to the inevitable law of evolution is indeed taking place within us. Because we often cannot see the reason and the purpose of a lesson that we are in, does not in any way detract from its value and its necessity for us.

These lesson of life and  
(continued page 5)

The Wanderer rescues a friendly spirit from the Emperor's Palace.

# A WANDERER

*in the*

# SPIRIT LANDS

*by Franchezzo*

## THE IMPERIAL CITY

### CHAPTER XX.

*Continued from last issue—*

My rescued companion was by this time in a state of unconsciousness, and as I stood by him I saw four majestic spirits from the higher spheres making magnetic passes over his prostrate form; and then I beheld the most wonderful sight I had ever seen. From the dark disfigured body which lay as in a sleep of death there arose a mist-like vapor which grew more and more dense till it took shape in the form of the spirit himself; the purified soul of that poor spirit released from its dark envelope; and I

saw those four angelic spirits lift the still unconscious risen soul in their arms as one would bear a child, and then they all floated away from me up, up till they vanished from my sight. At my side stood another bright angel who said to me: "Be of good cheer, oh! Son of the Land of Hope, for many shalt thou help in this dark land, and great is the joy of the angels in Heaven over these sinners that have repented."

As he finished speaking he vanished, and I was alone once more on the bleak plains of Hell.

## THE FIRES

### CHAPTER XXI.

Away before me stretched

a narrow path, and curious to  
*(continued page 30)*

## REVIEW & RENEWAL

*continued from page 3*

these growth steps are not created by some intelligent being in some universe somewhere. It has not been done by any force or any power outside of ourself. We alone have chosen the experience and we and we alone are the only ones who can and will grow through it. Once accepting that demonstrable, simple truth we can indeed encourage ourselves for we can review the many lessons that are already past and we can clearly say — yes, that did pass me by, yes indeed, I am today free from that type of thinking, free from that attitude, and free from that judgment. And so it is that this faculty, this hope, constantly is with us. Ofttimes a person will become so discouraged they look for an avenue of escape. But all of life clearly shows us, there is no escape. Death is not an ending, it is a continuation of your present thought, your present attitude of mind.

And so it is in this philosophy, those who have truly accepted it are not so foolhardy to attempt to escape from themselves. We cannot escape from the laws that we alone have established. We can however awaken to those laws. We can awaken to the reason why we set them into motion. And

in so doing, take corrective measures in our own attitude and change the forthcoming experiences. This philosophy teaches that repetition is the law through which change is made possible. And so we see that law of repetition everywhere, around and about us, and within us. We know very

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*We cannot escape from the laws that we alone have established. We can however awaken to those laws.*

*We can awaken to the reason why we set them into motion.*

---

well that when we are feeling discouraged that the thought continues to repeat itself within our mind. But sooner or later the thought changes for that is the law of repetition.

And so, my friends, as you find these oftentimes irritating experiences and you look at your life in review and you see that certain experiences have continuously repeated themselves year after year, day after day, and month after month, be of good cheer, for when that repetition has reached its saturation point, the change will come about. It will come about much quicker and much sooner if you will allow your mind to accept the law of personal responsibility. When you

*(continued page 7)*



# Visitors' Views

"Thank you for a most beneficial Sunday! I will be sure to come back with great enthusiasm. You have a nice integration of spiritual methods that I totally agree with and have never found before." — M.

\* \* \* \* \*

"I enjoyed the services very much and I will be back soon." — P. D. S.

\* \* \* \* \*

"Well presented and truly amazing. The philosophy is agreeable to my personal conclusions after much reading over the past 2 years." — D. A.

\* \* \* \* \*

"I enjoyed the service very much. This was my second visit and I hope to make it a regular part of my life. I always feel happier after I have been here." — B. W.

"Always some illumination!"

\* \* \* \* \*

"Thank you, one and all, I enjoyed your church very much indeed."

\* \* \* \* \*

"I feel very uplifted and like passing it along to others. Thank you." — B. F.

\* \* \* \* \*

"I would like to come back. It was one of the greatest experiences I had ever in my life. It was very spiritual." — P. S.

\* \* \* \* \*

"The service and presentation at Serenity is individual and appropriate for the people seeking answers in their lives. I enjoyed my visit here and believe the philosophy as I understand it is a practical answer for daily life." — M. P.

## REVIEW & RENEWAL

*continued from page 5*

permit yourself to accept that simple light of demonstrable truth, what you do is awaken your own soul. For it is our soul that knows that truth. It is difficult for our mind to accept it. Anyone who has had experience with so-called accidents knows very well that their mind has found the cause to be outside. Someone ran into their car while they were driving on the freeway, but it wasn't someone else who made the choice to be on that particular freeway at that particular moment in order for the experience to take place for us.

It was we and we alone who made that choice. We may justify that we were on our way to work. We may justify that that was the logical route that we had always taken. We can justify anything at anytime to suit a particular level of consciousness that we find ourself in. But when we pause in all of that and when we truly accept that we, our soul, chose this earth in keeping with the laws it had already demonstrated, that it knew beyond a shadow of any doubt the experiences that were, and lessons that were ahead of it, then we can see more clearly, there is no need to question the to-

morrow when we know the today. You see, the day is our day. We view it the way we choose to view it. Circumstances and so-called accidents, they are only affects. We

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*If we identify with the  
good in life, we are  
identifying with the goodness  
that is within us.*

---

chose the family in which we were reared, we chose the country, we chose the race, we chose that, there was no accident that brought us to earth. There is no accident that's going to free us from earth. If we entertain for a moment that we can escape the lessons that we are facing, you may be rest assured your physical body returns unto physical elements. But you have identified with a mental body that you have created. Your physical body is the effect of that mental body, and your mental body does not return to the physical elements of this earth planet. It is composed of mental substance. It is not a physical substance — it is energy. You have identified with that body of energy and within that body of energy is every experience you have ever had in all of evolution, is every attitude, and every thought, and every feeling that

*(continued page 9)*

Davis shares his clairvoyant impressions of life in the Summerlands.

# Views of Our Heavenly Home

by Andrew Jackson Davis

## REALITY OF LIFE IN THE SUMMERLAND

*Continued from last issue—*

A gathering of remarkably familiar-looking women and men you see at the rear of the great association. And there, with three strangers, is one woman I have certainly met years ago. For I recall the fluent glance of her blue eyes, and the delicate, yet down-right and sturdy, perceptiveness of her temperament. She stands near her husband, and she also stands for woman. She is graceful, intense, severe and fearless; yet quite pleasingly social and exquisitely feminine.

Hark! There is a conversation. \* \* \* (The last sentence was written about thirty minutes ago.) \* \* \* The woman's husband is a man whose great childlike face you may have seen in New York; he was not long ago one of the

busiest of popular editors. Standing behind him is his golden-haired son. In an off-hand, earnest, conversational manner, he is now addressing the group.

"There are objections to such eleemosynary institutions," he says; "and for nearly forty years I used my pen and voice against them. Institutional schemes perpetuating poverty float over society like a solemn cloud that leaves a sense of thunder. I have discussed this question with my divine paternity pastor; who is still at it one and another way. New York could support its poor in luxurious idleness out of the money derived from licenses granted for the sale of intoxicating liquors. A million men, women and children in the metropolis taxed and kept in misery to sustain seventy-

*(continued page 26)*



## REVIEW & RENEWAL

*continued from page 7*

you have ever experienced. And so to try to escape is not only foolhardy, it is impossible by simply discarding the physical body.

You've heard much I'm sure about spirits in the realms of heaven and so-called spirits bound to earth. What is it that binds us to anything? It is our own identification with it. As we believeth indeed shall we becometh. And so if we identify with the good in life, we are identifying with the goodness that is within us. And it is that that is within us that attracts its kind in the world in which we live. If we choose to see the abundant good of life, then that abundant good of life that exists in potential within us will be the strongest vibration emanating from our aura or energy field.

Therefore, if you find in your lessons in life, if you find that you attract unto you things that are not pleasant, beneficial, or good, stop in that moment because that experience is not only taking place inside your own mind, it is being created by your own mind. It is not someone else that makes us happy or sad. If we think that it is then we have lost the most precious gift known to the eternal human soul, the so-called gift of

freedom. For that which disturbs our mind reveals the greatest truth, that is what controls our mind. And so if you permit yourself the error of thinking that something else, be it a person, place or thing, brings you goodness, brings you joy, and brings you the things that you desire, in that thinking you are the victim of that person, place or thing. Surely that bondage is not something that we would reasonably, consciously choose. For when you find yourself believing that way, remember that you are controlled by that vibration.

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*... that which disturbs  
our mind reveals the  
greatest truth, that is what  
controls our mind.*

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When you find yourself so attached and bound to another person, or place, or thing, whenever that person, place, or thing, in keeping with the law of evolution, changes its vibration in the slightest degree, so are you affected, so are you controlled and victimized. That gift of freedom, to freely choose to be free in the depths of our being is not something any of us wish to consciously cast aside. But we do it so frequently. We do it in the jobs

*(continued page 11)*

## nvocation

*May the light of reason  
shining upon our thoughts*

*help us to choose them wisely.*

## eading

*The Living Light philosophy teaches that the greatest gift that we can give to God is the gift of self — that is the thought of “I.” To do this giving up of the thought of “I” is an achievement which has a price. The price is exercising control over our thoughts, understanding ourselves, being aware of our thoughts, and subordinating self-thinking and self-interests to universal thinking or something greater than our limited selves. This price must be paid before the gift of self is made. Although the price may seem high and demand much energy, to do otherwise is to pay an infinitely higher price. For to be grounded in self-related thoughts means to experience the limitations of the self, the fluxuating levels of consciousness including self-pity, self-*

*greed, and self-need.*

*Whether we decide to spend our energy thinking about ourselves, or to give up thoughts of “I”, there is a price. When the price of remaining in self-thoughts gets so high that our health, wealth and happiness begin to break down, we begin to know the price of self-related thoughts. For when we consistently use the mind to entertain us with thoughts of “us,” we begin to decay from within. We no longer can see the good in life, the beauty that surrounds us, or experience the joy in life. It is when we recognize that preservation of the self is at stake that we finally turn our thoughts to something greater, something outside of ourselves. Then we can truly experience the goodness that life has to offer.*

## enediction

*God, grant us the wisdom  
to see what we are doing to*

*ourselves.*



## REVIEW & RENEWAL

*continued from page 9*

that we have for we give power to our employer. We do it with the finances of the country in which we live, for we give power to all those things. And because we give away that great power, we are controlled by those we have given it to. That I assure you is not the purpose of this, The Living Light philosophy. But we must be consciously, constantly aware of what we are doing to ourself.

We must ask ourself the question, can we live and live fully without the things that we think we have to have? If our answer is in the affirmative, then we are free in that area of consciousness. But if we believe that we have to have this, and so much of it, and we have to that, and so much of it, then we are bound, we are controlled. No one outside did it. An error that we permitted in our thought has done it to ourself.

You see, my friends, it's called negative faith. And

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*...that we fear the most,  
we tenaciously believe in.*

---

negative faith to our world is one word, known as fear. And so it is said, "the thing I fear the most has befallen me." And how true and how

demonstrable. For that that we fear the most, we tenaciously believe in. We don't have to fear. There is no law of nature that says that we must fear. For we have the choice to direct this great power, this great power called faith, we have the choice to direct it to the limits of our mind and experience what is known as fear or negative faith, or we have the choice to direct it back to the source from which it came and experience the true fullness of life. No one cares to choose to believe in a God that is limited, that is partial, that is stingy. No one consciously cares to believe in that type of God. But we must ask ourself the question, "How often do we express, how often do we demonstrate our belief in that type of a limited god?" Those are the "false gods" so often spoken of by the prophets of old; for they are the gods created by our mind. Whenever we give power to anything over our life, we have in that moment created that type of god. It doesn't matter whether or not it is a political god, it is a money god, or any other type of god. Our minds are limitless in their creation, and so we create many gods. Those are the gods that must fall in order for us to be free.

*(continued page 38)*

# NEWS and VIEWS

*by Beverly Houser\**

There is inherent within man a common desire to become more than what man thinks himself to be. Thus, man searches, reaches out, expanding his knowledge and understanding.

"There are one-story intellects, two-story intellects, and three-story intellects with sky-lights. All fact collectors, who have no aim beyond their facts, are one-story men. Two-story men compare, reason, generalize, using the labors of fact collectors as well as their own. Three-story men idealize, imagine, predict; their best illumination comes from above, through the skylight." —Oliver Wendell Holmes.

Somewhere along man's path, he becomes disenchanted with his knowledge and understanding and begins to wonder about life.

"The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a

stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed." — Albert Einstein. "The man who cannot wonder is but a pair of spectacles behind which there is no eye." — Thomas Carlyle.

And so it is that man's search leads him back to himself, to the goodness within him, to a religion, a philosophy that will help him to find himself.

"Your religion is good if it is vital and active: if it nourishes in you confidence, hope, love, and a sentiment of the infinite value of existence; if it is allied with what is best in you against what is worst, and holds forever before you the necessity of becoming a new man; if it makes you understand that pain is a deliverer; if it increases your respect for the conscience of others; if it renders forgiveness more easy, fortune less arrogant, duty dear, the beyond less visionary. If it does these things, it is good, little matter its name; however rudimentary it may be when it fills this office, it comes from the true source, it binds you to man and to God." — Charles Wagner. □

# POET'S PEN

## THANKS

Thank you God for  
good and bad  
happy and sad  
sun and rain  
pleasure and pain.

For without them all  
where would we be,  
aimlessly swimming  
in a great big sea  
never knowing we are free?

Thank you God  
for being in all of life.

—Beverly Houser

Come take my hand,  
And together we will hold  
The Hand of God.

We will walk through the valleys  
And over the mountains  
With Joyful Hearts and Loving Care,

In Harmony and Respect  
Forevermore. —Hilda D. Gibson

Some one discovered Ahrinziman's hidden manuscripts.

## *The Strange Story* *of*

by Anita Silvani

# AHRINZIMAN

*Continued from last issue—*

Much agitated by this discovery I resolved to lose no time in placing them in a fresh place of concealment, and taking the box with me I went out, and mounting my horse again rode away unattended to a lonely spot a few miles from the city. Here I buried the box under some wild tamarisk bushes, and, having carefully removed all traces of my having done so, returned unobserved to my apartments in the Palace.

Who it was who had found out my manuscripts I could not guess. Zuleika I did not suspect, and the influence of the person who had been handling them was a strange one to me. Doubtless, thought I, some servant hath done it, and finding the box contained no money left it alone. I wished now I had not so hastily destroyed the magic mirror in my anger, for it might have shown me something. My own powers were not available unaided, because

the bustle and confusion of my present life, my anxieties and wordly thoughts, had impaired them so much that I could no longer command my visions, or behold things I wished to see save in fitful uncertain glimpses. The mirror had aided my weakened powers, and formed a means of reflecting in a semi-material manner the multitudinous events that were taking place around me, or had shadowed forth those which were approaching. I had now no means of forewarning myself of the plots and machinations which were gathering around my path, and the dim sense of coming evil which oppressed my soul only served to render my own unaided powers still less fit for use. All my dreams were broken and disturbed, and the pictures in them were like distorted reflections in the broken fragments of the mirror, which in my passion I had destroyed. All the omens around me seemed to point to some great misfortune, or even



## THE STRANGE STORY OF AHRINZIMAN

to death; whose, I could not see, but I felt that my own fate was involved with that of others. The atmosphere of the Palace oppressed me. The manner of Zuleika was so artificial in its semblance of affection that I began to suspect her. The King, whose mind I could often read, gave me the feeling that he was meditating some treachery towards me, how or in what way I could not see. The Queen I had always felt to be my enemy, as I was hers, and I had little doubt that she was planning some mischief against me.

In this state of affairs I resolved to leave the Palace and the King, and to seek out Al Zulid and learn what he could do for me.

Well would it have been had I but done so promptly, and left the very night I found my parchments had been tampered with. But I hesitated. I wished Zuleika, as a matter of course, to be the companion of my meditated secret flight from the Palace, and she refused to go. She was most indignant at what she termed my folly, my insanity, in proposing to throw away the favor of the King, the position of honor which I had enjoyed for such a very few weeks, and all because, forsooth, I

had bad dreams, suffered from forebodings, and was suspicious and distrustful! She assured me of the favor the Queen had shown her, but she did not add that the King and she had met daily, and that his favors had considerably outweighed in value those bestowed by the Queen. She coaxed me, she soothed me, she practised all her arts to tranquillize my mind, and so great was her magnetic power she succeeded in lulling me into a species of mental torpor, though she could not beguile away my apprehensions.

In truth, she was seeking to gain time. She did not wish to put herself absolutely in the power of the King till she was very sure that the foundations of her influence over Selim were secure, and strong enough to bid defiance to any assaults of the Queen or any other person. She did not want me to come to any harm—she was not heartless enough for that but she did want to get me out of the way as quietly as possible, since I had become a barrier between her and her ambition. She had never really loved me, and, strange as it may seem, she had conceived a passion for the King, born principally of her admiration for his power and wealth. She wanted me to go  
(continued page 17)

# Dictionary

of

## The Living Light Philosophy



*H* *heart*. The expression of the soul is truly through the heart, and the heart is the open door to the Divine Intelligence known as God.

*J* *oy*. The soul faculty of joy does not mean what you refer to in your world as pleasure or enjoyment. The soul faculty of joy is an expression of harmony in all levels of consciousness. When this takes place the functions and the faculties are in a perfect balance, and the experience of the fulfillment of all good takes place on all levels of being.

*P* *ayer*. We so misunderstand the word prayer because we have judged in our

minds what it really is. But if we will pause more often in our activities, and we will really make the effort of constant prayer, which is a recognition, an acceptance that the Intelligence that sustains all of your thoughts — that that Intelligence — knows the right way for you.

*P* *rinciple*. There is a vast difference between rule and principle. Principle has total consideration of all the various levels of consciousness.

*R* *ule or regulation* is an effort to bring about harmony in anything through an authoritative action.

## THE STRANGE STORY OF AHRINZIMAN

*continued from page 15*

away, but she had no idea of accompanying me. Events had hurried on so fast that it was not yet two months since Selim had ascended the throne; scarcely two weeks since Zuleika had arrived from Herat, and yet the current of our lives was bearing us on in a rapid rush towards a mighty whirlpool of destruction. The impatience of the King was precipitating the crisis of Zuleika's fate, which she was vainly striving to delay.

In less time than a week from the time when I had discovered that my parchment scrolls had been inspected, I was sent for by the King, and informed with many flattering speeches that it was his desire to appoint me Governor of a distant province for a short time, in the absence of the present Governor. "Ahrinziman," said he, "if for these few weeks thou dost find that the cares of Government are to thy taste, on thy return we can think of some position about the Court to suit thee, and this experience will give me excuse for appointing thee unto it. For myself, I feel now so well I think I can dispense with thy constant presence for a short time, and when thou dost return thou shalt find we have not forgotten thee in

thine absence. I have here a letter, written and signed with mine own hand and seal, which thou shalt give unto the Governor whose place thou art to occupy for a brief season. It tells him how highly I esteem thee. As for thy wife, Ahrinziman," he added, coloring confusedly, for my eyes were intent upon his face, and his own fell before my gaze, "As for thy wife, my mother will charge herself with the care of her till thy return. She hath conceived a great liking for her. Surely thou wilt feel that she is safe in the charge of the Queen?"

I bowed to him in silence, for my thoughts were in a tumult, and I could not trust myself to speak.

He handed to me the letter I was to deliver to the Governor, and as he did so his hand shook as the hand of one with a palsy, while his eyes sought the floor, and he said in uncertain tones:

"Ahrinziman, it is because of my friendship for thee that I send thee on this mission. It is that I may have excuse to confer upon thee yet higher honors. Thou art of too great value to myself for me to send thee forth without good reason, and I shall await with impatience the hour of thy return, Oh, my friend."

*(continued page 19)*



When we worship the book, we can't see the divine principles.

# THE P E N E T R A L I A

BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS

*Continued from last issue—*

*by Andrew Jackson Davis*

## QUESTIONS ON THE MARTYRDOM OF JESUS

Does the general mind easily recognize, through facts, the existence of a principle?

Nothing is clearer to me than that the human mind, when in its highest condition, naturally recognizes principles; and recognizes, also, that those principles tend to external embodiment. For instance, there is a principle of architecture in the human mind. What then? In the course of human development, houses are built, ships are constructed, and different forms and structural beauties come forth on both land and sea; they come as the external manifestations of a principle in the soul of man. So, also, in the soul, there is a principle of Love. This principle is an abstract, a vital, essence; but comes directly outward into manifestations. It begets the

blessed relations of brother and sister, the relations existing between child and parent, between husband and wife, relations which go on backward, and forward, interlocking and interlacing throughout, binding the world together. Then homes are sought and found. All the delightful experiences of home, and all the bewitchments and inversionisms of society, are the external manifestations of this soul-principle called Love; so, also, is every other relation and event and condition the result of some principle in the constitution of man, flowing into outward embodiment and expression. As soon as men feel an affection for something, they get the intellectual impulse to carry out and accomplish. The emotion to construct a house or steamship, is



## THE STRANGE STORY OF AHRINZIMAN

*continued from page 17*

He words were the words of friendship, but I knew that he lied to me, for I could read his thoughts. Though I could read at the time the thoughts of none other around me, I could read his, and I knew that he lied, for in his heart he said that I should never return, since he was only sending me to find, not honor but my grave.

In my anger at his ingratitude and treachery I would have drawn my dagger and stabbed him to the heart as he sat there, for he and I were alone; there was none to witness our audience. But I restrained myself, and though my fingers played with the hilt of my dagger, and mine eyes gazed at him with a steady look of scorn, till he quailed beneath their glance and thought to summon his guards, I drew not my weapon. I contented myself with a haughty bow to him as I said:

"Oh, Sire! Well do I know how to value the favors of Kings, and greatly do I thank thee for this last, this crowning mark of thy honor and thy regard."

Then I went forth, and sought Zuleika, that she and I together might leave this Palace of evil omen.

Again and again I sought

to take her with me. Nay, in my anger and suspicion I even tried to take her by force, for she refused to go with me. She wept and implored that I should leave her where she was. She vowed she believed in the friendship of the Queen, and she refused to believe that any harm was meant to me, and at last when I tried to force her away she turned upon me in hot anger, and vowed she would rouse the Palace with her screams if I did not go and leave her. "Wait," said she, "and if thou dost not return I will go to thee, but I shall not be hurried thus away for thy foolish fancies, thy unworthy suspicions of thy best friends."

At last I was so angry that I left her, saying in my wrath that if her heart was with her new friends rather than with her husband, they might keep her body with them also; but in mine own mind I vowed to myself that if they sent me away I would return unseen, as I well knew how to do, and would learn the meaning of their strange desire to be thus rid of me.

It was early morning when I set forth, and all that day I rode on at the head of my troop of soldiers, and it was as though all the black devils of hell rode with me, so full of

*(continued page 21)*

# A Guide to Mediumship

## and psychical unfoldment

E. W. & M. H. Wallis

### CHAPTER V.

#### PRACTICAL ADVICE TO SENSITIVES — CONTINUED

*Continued from last issue—*

Addressing a class of students in San Francisco, Mr. J. J. Morse, in the trance condition, said: 'This form of mediumship (impersonation) is the most valuable that the world can possibly have today.' . . . 'When by the aid of the impersonating medium (the inquirer) is enabled to see his beloved friends, and they make themselves actual and visible in the personality of the medium, plain to consciousness and understanding, and tell him specifically points and facts of identity and experience that were utterly beyond the power of any other intelligence to tell, then he has something borne in upon him through the senses of sight, of hearing and understanding that appeals to him, . . . therefore the personating medium is the most valuable medium you can present to inquirers.'

In illustration of the naturalness and convincing character of this phase of mediumship, we quote some of the experiences narrated by Mr. A. Smedley, in his 'Reminiscences.' The medium, Mrs. Hitchcock, was a friend of ours, a thoroughly sincere and trustworthy, high-principled woman. Mr. Smedley attended one of her seances, and was very much surprised at what took place. On informing his wife of what had occurred, she expressed a desire to invite Mrs. Hitchcock to hold a seance in their own home. The invitation was given, and it was accepted by the medium, who was at that time a perfect stranger to both Mr. and Mrs. Smedley, who also invited a number of their friends. The meeting was opened with a hymn and prayer. After a second hymn had been sung, Mrs. Hitchcock

*(continued page 28)*

## THE STRANGE STORY OF AHRINZIMAN

*continued from page 19*

bitter anger was my heart, so bent was I upon my scheme of vengeance. "For," said I to myself, "if Zuleika be false to me, if she hath stayed while I am sent away in order that she may become the plaything of the King, verily as there is a sky above our heads, as certainly as there are powers of evil around us, it shall be no common revenge that I shall exact from those who have wrought the ruin of my life. And by the powers of Ahriman, they shall die, each one. The devils of the darkest hell shall drag them down there together. If truly thou hast spoken to me, Oh my dead master, if thy mirror lied not when it showed unto me the vision of Zuleika and the King, then of a truth will I call on thee and thine unseen servants of Darkness to aid me in my revenge."

\* \* \* \* \*

I had scarce quitted the Palace half an hour ere Zuleika, who was all impatience to possess herself of my mysterious parchments, went to look in the former hiding place for them. As I had been led to imagine that I was only to be

absent for a short time she did not suppose I would take them with me, and she was still further reassured upon this point by seeing that I departed without any box resembling the one she knew to contain the coveted scrolls. Her dismay may be imagined when she found the hiding place empty and the papers and box gone!

She turned deadly pale, and for the first few moments it seemed to her that all was lost, for I must have grown suspicious and taken them with me. The glance which the court Astrologer had obtained of the papers had been too hurried to allow of his mastering their contents in a way to prove of any practical value, and who knew what I might do were my suspicions fully aroused. Zuleika flattered herself that she had sent me away, angry, no doubt, but yet in ignorance of the fact of her infidelity to me, and she hoped that ere I discovered it she would make her position with the King so secure as to enable her to defy my anger. She even hoped that she might be able to evade all consequences of her treachery.

*(continued next issue)*





The human body is the ultimate of all earthly substances.

## iscourses

from

# *The Spirit World*

*Dictated by Stephen Olin through Rev. R. P. Wilson, 1853*

### DISCOURSE IV.

#### THE NATURAL AND SPIRITUAL MAN

*Continued from last issue—*

As the human body is evolved from the earth, when it has fulfilled its mission in individualizing the spirit, it will again return to the earth "from whence it came." Immediately subsequent to the change called death, comes the resurrection, when the spiritual body is formed from the natural, as the receptacle of immortal life. Thus, "it is sown a natural body and is raised a spiritual body," and this change is effected soon after the natural decomposition of the body or earthly form commences.

The first, or external man, is "earthy" — first, in his origin; secondly, in his wants and desires; and thirdly, in his termination. The expression, "the second man," refers to

man's spiritual nature, or the Lord from heaven. This latter expression refers merely to man's spiritual body and interior soul. It is the divine life within man. As the first man, or physical body, was confined in its wants and aspirations to the earth, so the spiritual nature is only satisfied with a supply of intellectual and spiritual truth — with divine and eternal principles. Again, as the life of the outer body was sustained by receiving, through various channels, earthly substances, so also the spiritual body receives its nourishment from spiritual substances.

I have previously remarked that the spiritual body was eliminated from the earthly form at death, and that this spiritual form is to be the

## DISCOURSES FROM THE SPIRIT WORLD

external or immortal habitation of the interior spirit. The external part of the spiritual body consists of a highly refined substance, known on earth by the name of electricity. This electricity, however, is more refined than that which circulates in earthly substances. It is a universal law of nature, that like produces its like. In the great realm of motion, which is the realm of electricity, is found a parent of the electrical system of the spiritual body. This electrical substance is diffused throughout the entire realms of infinitude. There is no point in the universe where it is not found. It permeates all substances; it communicates motion and external life to all beings. Throughout this boundless electrical atmosphere, the ethereal body of the immortal spirit can range at pleasure, or as it is drawn by mutual affinities and attractive influences.

Concerning the nature of the spiritual body, Paul affirms correctly that it is "raised in strength." That, although its earthly habitation was "sown in dishonor," it is "raised in glory." Though the external form be "mortal" it is itself "immortal;" that is, the elements of its composition

are eternal and indestructible. Its glory consists in its adaptedness to accomplish all that the immortal spirit desires. Swifter than the lightning's fiery speed it pursues its pathway to any desired point in the universe, and while thus passing with a rapidity inconceivable, it is susceptible of high emotions and the most pleasurable sensations.

The second element that constitutes the spiritual body is known by the name of magnetism. This is a still higher and more refined element than electricity. It is the interior spirit's nervous system. Its parentage is traceable to the universally diffused sensorium of Deity. This principle is so near, and partakes so much of, the divine element, that it may well be called the realm of universal brotherhood. I will not now enlarge upon this fruitful field, deferring it until another occasion. Within this spiritual body dwells the real life of man, or, as it might properly be called, God in man. As this is the center of existence, it connects man with the great central Sun of the universe, and it will be the theater of immortal expansion and unlimited joys forever, to every intelligent being.

*(continued next issue)*

# Today's View of Past Frontiers

*NATHANIEL PORTER TALLMADGE*

Article taken from CENTENNIAL BOOK OF MODERN SPIRITUALISM IN AMERICA

Born in Chatham, Columbia County, N. Y., February 8, 1795, Gov. Tallmadge graduated from Williams College, Massachusetts, with honors, in 1815.

At the age of 23 he was admitted to the New York bar, and in 1828 was elected to the Legislative Assembly. Hon. John W. Edmonds was a member of the same body, and a lifelong friendship grew up between the two men.

Before the expiration of his term in the Senate of New York, Mr. Tallmadge was elected United States Senator for a term of six years. He was the youngest man of that body, but his talents, both as a lawyer and a legislator, made him conspicuous even among the orators and statesmen of that generation. He was offered a seat in President Harrison's cabinet but declined. At the close of the session in 1844 Mr. Tallmadge was offered the office of Governor of Wisconsin, which was then a territory. His nomination was unanimously confirmed by the Senate.

It was in May 1852 that the attention of Gov. Tallmadge was first directed to Spiritualism by seeing in a leading New York paper a scurrilous attack upon his old time friend, Judge Edmonds. He had the utmost confidence in the judge's integrity and capacity, and decided the subject was worthy of his respectful consideration. A personal investigation led to his becoming a Spiritualist.

In the Spring of 1854 Governor Tallmadge's name headed the list of 13,000 Spiritualists who addressed a memorial to Congress asking that body to appoint a select committee to investigate this all important claim of possibility of communication with the so-called dead. This document was 200 feet long, backed with canvas, bound and mounted on a cylinder for convenience and preservation, and it has been preserved in the government's archives. The Senate bantered about it, then laid it on the table.

Governor Tallmadge published in the *Washington*



## DIVINE HEALING PRAYER

I accept that the Divine Healing Power  
Is removing all obstructions  
From my mind and body  
And is restoring me to perfect  
Health, wealth and happiness.  
My heart is filled with gratitude  
For the Divine Law of Acceptance  
That is healing both present and absent ones  
Who are in need of help.  
Peace, the power that healeth,  
Is guiding my thoughts, acts and deeds,  
As God and I go hand in hand  
Living a life of joyful abundance.





## VIEWS OF OUR HEAVENLY HOME

*continued from page 8*

four hundred drinking saloons. The island, from end to end, is threatened with moral darkness and consequent social madness. Alcoholic hells blaze with the punitive fires that may blight religion and overthrow an admittedly corrupt government. Charity is an evanescent pity expressing itself hastily in alms. Build hospitals for the increasing army of non-productive mendicants, and cover the idle and ignorant and drunken with benevolent institutions, and the result will be the poor and the indolent will forever remain on earth. Had I to repeat my busy life, I would rather consign myself voluntarily to a penitentiary, or work with lamp and pick in a coal mine, than lose an opportunity, if I had one, of putting a stop to the manufacture and sale of those poverty - generating beverages. Ignorance and violence, incessant wretchedness in cold, hunger and rags, pecuniary embarrassments miserable dependence, involving heart-rending sacrifices of wives and husbands, children and homes, often ending in bloodshed and pestilence, or famine — all follow the daily use of Alcohol. Let them discuss the duty and the

beauty of charity, either private or eleemosynary — it will do no lasting harm. It shall be my duty, however, to suggest and to insist upon an organization of the industries, with farms and manufactories for Associations of the homeless, idle, ignorant, thriftless." (The main part of the conversational speech as above reported was psychophonically heard.)

Looking southward do you not observe, beneath the fruit-bearing trees, an assemblage of very different characters? Can you believe that time was when each of them walked upon the burning sands of Egypt? Would you think they had once heard the desert's call and the river's ripple in the Oriental part of our earth? They lived before Homer taught in song; before were built the hundred gates of Thebes; before Pompey's pillar was erected; before Cephrenes and Cheops planned the pyramids; before the magi of the earliest kings acquired the power of holding converse with spirits. They lived in the dawn of the pyramid-building age. Osiris, Apis, Isis were reigning divinities; and the star-strewn sky was the field of their contemplations. They were the first of earth's astronomers.

*(continued next issue)*



# Spiritual Healing

by Miriam Bostwick\*

Is it necessary to physically go to a spiritual healer to receive the healing power? Absolutely not. As all healing takes place from within, we all have the power to heal ourselves. We must begin by changing our attitudes of mind so that we will be receptive to the spiritual realms where peace and harmony reign supreme. It is through peace, the peace that passeth all understanding, that harmony expresses and brings perfect health.

When we make the effort to free ourselves of constant judgments of how things shall be for ourselves and for others, when our minds stop trying to play God, when we replace our thoughts of negativity, discord, disease, rejection and denial with those of goodness and an acceptance of the divine right of all expression, then we shall indeed remove the obstructions to the free flow of the healing power throughout our bodies. However, it is only as we move away from the thought of "I" — all self-related thoughts — using past experience as a basis for reference — and instead live in the moment of now, in

universal consciousness, that we can experience perfect health, our divine birthright.

As the soul is freed from the bondage of destructive and limiting mental patterns to express its faculties, the mental body is affected, and in turn the mental body affects the physical. The healing process is so simple that the minds tries to complicate it. The mind, not wanting to relinquish its control over the eternal soul tries to deceive us into believing such simplicity will not work. It takes great continuity of effort to be at peace and not be deluded by our minds.

Our state of health ever rests with us. It is not the responsibility of anyone or anything outside of ourselves. Doctors can relieve symptoms to the degree of our faith and acceptance of their prescribed course of care. The Divine Neutral Power sustains our choice to either entertain negative levels of consciousness which affect our health or higher levels which bring a harmonious working of our body. Why choose to suffer when we can experience freedom from it? □

## A GUIDE TO MEDIUMSHIP

*continued from page 20*

passed under influence, and for a short time seemed dazed and unable to speak. Mr. Smedley says: 'She then passed under the control of an intelligent being, opened her eyes, and manifested the greatest amazement.

'After looking round the room very deliberately at various objects, then at one person after another, and fixing her eyes on my wife, she ran across the room, and throwing her arms around her neck, kissed her most affectionately, addressing her as "My dear sister."

'After speaking with her in endearing terms she came across the room to me, and placing her right hand on my shoulder, said: "Well, my good brother." (This was exactly as a deceased sister of my wife's had been in the habit of doing.) "How unspeakably glad I am for such a privilege as this! When we used to sit on the hearth at night, conversing on various topics that used to interest us so much, we little expected we should ever have such a privilege. You know we used to sit up at night discussing theological questions till the embers in the grate died out, and sometimes a chiding

voice from upstairs called out: 'Alfred, Alfred, do come to bed. Do you know what time it is? You know Charlotte is not fit to sit up so late.' " This was precisely what had taken place, the exact words being used.

'She referred to a number of incidents known only to her and ourselves. She asked for an album in which she had written the dedication, pointing this out, and also various pieces of poetry she had written in it.

'She asked for a hymn book and desired us to sing what had been her favorite hymn, which at my request she instantly found. She next asked for a Bible, and asked me to read her favorite psalm. I requested her to find it, although I knew well which it was. She turned to it instantly, and I read: "The Lord is my shepherd," etc.

'When the psalm was finished, the medium stood transfigured before us; her countenance was radiant, and her eyes bright with a heavenly light. Turning to my wife, she said, "Sister dear, by inviting strangers to your house tonight you have entertained angels unawares!"

*(continued next issue)*

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## A WANDERER IN THE SPIRIT LANDS

*continued from page 4—*

see where it would lead I followed it, sure that it would somehow lead me to those whom I could help. After following it for a short time I came to the foot of a range of black mountains, and before me was the entrance to a huge cavern. Horrible reptiles were hanging on to the walls and crawling at my feet. Great funguses and monstrous air plants of an oozy slimy kind hung in festoons like ragged shrouds from the roof, and a dark pool of stagnant water almost covered the floor. I thought of turning away from this spot, but a voice seemed to bid me go on, so I entered, and skirting round the edge of the dark pool found myself at the entrance to a small dark passage in the rocks. Down this I went, and turning a corner saw before me a red light as from a fire, while dark forms like goblins passed and repassed between it and myself. Another moment and I stood at the end of the passage. Before me was a gigantic dungeon-like vault, its uneven rocky roof half revealed and half hidden by the masses of lurid smoke and flames which arose from an enormous fire blazing in the middle of the cavern, while round it were dancing such a troop of

30

demons as might well typify the Devils of Hell. With shrieks and yells of laughter they were prodding at the fire with long black spears and dancing and flinging themselves about in the wildest fashion, while in a corner were huddled together a dozen or so of miserable dark spirits towards whom they made frantic rushes from time to time as if about to seize and hurl them into the fire, always retreating again with yells and howls of rage.

I soon perceived that I was invisible to these beings, so taking courage from that fact, I drew nearer. To my horror I discovered that the fire was composed of the bodies of living men and women who writhed and twisted in the flames, and were tossed about by the spears of those awful demons. I was so appalled by this discovery that I cried out to know if this was a real scene or only some horrible illusion of this dreadful place, and the same deep mysterious voice that had often spoken to me in my wanderings answered me now:

“Son! they are living souls who in their earthly lives doomed hundreds of their fellow men to die this dreadful death, and knew no pity, no remorse, in doing so. Their own cruelties have kindled

*(continued page 32)*

# *Serenity Students*

*by Britt Toquinto\**

Death is something that we seldom speak about because some of us are afraid to face it.

In this philosophy we are taught that there is no death and there are no dead. If you sit still for a moment and ponder over that, you will be able to see how true that is.

We, in the Spiritualist Movement, are not the only ones who believe that — might it be that we demonstrate that truth a bit more than other philosophies. When we pray and ask God for guidance and help, we, in truth, open our hearts and become receptive to souls on the other side of the curtain. Why would we pray if we did not believe that someone would hear us. That would be a waste of time and

effort. No, my good friends, death is only in truth a new birth to a different consciousness, the whole process of which we on earth cannot yet see.

When someone so-called dies, we are not mourning and crying because they died, but in truth we cry for a very selfish motive. We cry because we are not able to touch and hold the form any longer but instead of crying, we should be happy for that soul that they have learned the lesson on this earth plane and can go on to a hopefully higher plane. Instead of crying, send a helpful prayer to the soul, to make it easier for it to leave earth, and to truly see and seek the Light. □

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*Editor's Note — The SENTINEL extends its appreciation to the many students of the Serenity concept of Spiritualism who contribute their articles to this magazine, sharing their understanding with our readers. Student articles are recognized by an asterisk.\**

## A WANDERER IN THE SPIRIT LANDS

*continued from page 30*

world these fiery germs have grown till they are now a fierce flame to consume the oppressors. These fires are fed solely by the fierce cruelties of those they now consume; there is not here one pang of anguish which has not been suffered a hundred fold more in the persons of these spirits' many helpless victims. From this fire these spirits will come forth touched by a pity, born of their own sufferings, for those they wronged in the past, and then will be extended to them the hand of help and the means of progression through deeds of mercy as many and as great as have been their merciless deeds in the past. Do not shudder nor marvel that such retribution as this is allowed to be. The souls of these spirits were so hard, so cruel, that only sufferings felt by themselves could make them pity others. Even since they left the earth life they have only been intent upon making others more helpless suffer, till the bitter hatred they have aroused has become at last a torrent which has engulfed themselves. Furthermore, know that these flames are not truly material, although to your eyes and to theirs they appear so, for in the spirit world that which is

mental is likewise objective, and fierce hatred or burning passion does indeed seem a living fire. You shall now follow one of these spirits and see for yourself that what seems to you cruel justice is yet mercy in disguise. Behold these passions are burning themselves out and the souls are about to pass into the darkness of the plain beyond."

As the voice ceased the flames died down and all was darkness save for a faint bluish light like phosphorus that filled the cavern, and by it I saw the forms of the spirits rise from the ashes of the fire and pass out of the cavern. As I followed them one became separated from the others and passing on before me went into the streets of a city that was near. It seemed to me like one of the old Spanish cities of the West Indies or South America. There were Indians passing along its streets and mingling with Spaniards and men of several other nations.

Following the spirit through several streets we came to a large building which seemed to be a monastery of the order of Jesuits—who had helped to colonize the country and force upon the unhappy natives the Roman Catholic religion, in the days when religious persecutiion was

*(continued page 32)*

# In Our Thoughts

Bubba  
Edmond Carrillo  
Dean Cavender  
Harry Claveri  
Isa Goodwin  
Kathleen Graves  
Scott Graves  
Richard Hinde  
Jessie Jones  
Jonquil

The Lucas Family  
Erick Othberg  
Shelieka  
Snowflake  
Arthur Sosa  
Lillian Sosa  
Britta Uppstrom  
Esther Yavneh  
Vera Youdavitch

*To send a helpful thought of joy and light to those you love who have passed to the higher life, list their names in this column. Donation of one dollar per name is requested.*



## A WANDERER IN THE SPIRIT LANDS

*continued from page 32*

thought by most creeds to be a proof of religious zeal; and then, while I stood watching this spirit, I saw pass before me a panorama of his life.

I saw him first chief of his order, sitting as a judge before whom were brought many poor Indians and heretics, and I saw him condemning them by hundred to torture and flames because they would not become converts to his teachings. I saw him oppressing all who were not powerful enough to resist him, and extorting jewels and gold in enormous quantities as tribute to him and to his order; and if any sought to resist him and his demands he had them arrested and almost without even the pretense of a trial thrown into dungeons and tortured and burned. I read in his heart a perfect thirst for wealth and power and an actual love for beholding the sufferings of his victims, and I knew (reading as I seemed to do his innermost soul) that his religion was but a cloak, a convenient name, under which to extort the gold he loved and gratify his love of power.

Again I saw the great square or market place of this city with hundreds of great fires blazing all round it till it was like a furnace, and a

whole helpless crowd of timid gentle natives were bound hand and foot and thrown into the flames, and their cries of agony went up to Heaven as this cruel man and his vile accomplices chanted their false prayers and held aloft the sacred cross which was desecrated by their unholy hands, their horrible lives of cruelty and vice, and their greed for gold. I saw that this horror was perpetrated in the name of the Church of Christ—of him whose teachings were of love and charity, who came to teach that God was perfect Love. And I saw this man who called himself Christ's minister, and yet had no thought of pity for one of these unhappy victims; he thought alone of how the spectacle would strike terror to the hearts of other Indian tribes, and make them bring him more gold to satisfy his greedy lust. Then I beheld this man returned to his own land of Spain and revelling in his ill-gotten wealth, a powerful wealthy prince of the church, venerated by the poor ignorant populace as a holy man who had gone forth into that Western World beyond the seas to plant the banner of his church and preach the blessed gospel of love and peace, while, instead, his path had been marked in fire and

*(continued page 36)*





## Children's Corner



The song onward and upward is saying that people should live in the present and not in the past. People who live in the past are just dwelling on the things that they had problems on. The people who live in the present are mostly happy and are looking forward to their future.

*Jaye Chillas, Age 14*

If you are driving down the street and you get in an axident you will probobly blame the other person. But you caused the axident to be- cause you were in it.

*Stacey McKenzie, Age 8*

We get to meet our invisible friends when we're in the right level for it. When we're in peace. I feel at peace when I say my healing prayer.

*Michael Field, Age 8*

The church has helped me to do right.

*Michael Field, Age 8*

encouragement,

is when someone can give you a little courage so you can do somthing and not be afraid.

But it is up to you because the only thing that can make you frightened or scared is yourself.

Because it is your own personal responsibility to not get scared or frightened.

*Lisa Toquinto, Age 11*

If you get into rejection you don't want to get into hell. But if you do then say the healing prayer and get into peace and harmony.

*Jaye Chillas, Age 13*

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*In keeping with Serenity's policy to encourage expression by all its students, this column contains the unedited articles submitted by the children attending our children's philosophy classes.—Editor*

## A WANDERER IN THE SPIRIT LANDS

*continued from page 34*

blood, and then my sympathy for him was gone. Then I saw this man upon his deathbed, and I saw monks and priests chanting mass for his soul that it might go to Heaven, and instead I saw it drawn down and down to Hell by the chains woven in his wicked life. I saw the great hordes of his former victims awaiting him there, drawn down in their turn by their thirst for revenge, their hunger for power to avenge their sufferings and the sufferings of those most dear to them.

I saw this man in Hell surrounded by those he had wronged, and haunted by the empty wraiths of such as were too good and pure to come to this place of horror or to wish for vengeance on their murderer, just as I had seen in the Frozen Land with the man in the icy cage; and in Hell the only thought of that spirit was rage because his power of earth was no more — his only idea how he might join with others in Hell as cruel as himself and thus still oppress and torture. If he could have

doomed his victims to death a second time he would have done it. In his heart there was neither pity nor remorse, only anger that he was so powerless. Had he possessed one feeling of sorrow or one thought of kindness for another, it would have helped him and created a wall between himself and these vengeful spirits, and his sufferings, though they might be great, would not have at last assumed the physical aspect in which I had beheld them. As it was his passion of cruelty was so great it fed and fanned into fresh life the spiritual flames which theirs created, till at last when I saw him first they were dying out exhausted by their own violence. Those demons I had beheld were the last and most fierce of his victims in whom the desire for revenge was even then not fully satisfied, while those I had beheld crouching in the corner were some who, no longer desirous of tormenting him themselves, had yet been unable to withdraw themselves from beholding his sufferings and those of his accomplices.

*(continued next issue)*

*A humble soul is never lost for God is the greatest  
servant of all and does not deny his children.*

*—The Wise One*

All are free agents in determining their own destinies.

## The Blue Island

EXPERIENCES OF A NEW ARRIVAL BEYOND THE VEIL

*Communicated by W. T. Stead*  
*Recorded by Pardoe Woodman & Estelle Stead*

### CHAPTER X.

#### THE STATE OF FREEDOM

*Continued from last issue—*

We help by influencing them in their daily lives and actions, and we do this *without in any way retarding our own work, development and construction of character*. Character is the main thing to be studied.

Whilst on the Blue Island I studied, as all do, the secrets of self and of life, and I came to realise the vastness of Creation. It is not life on earth and then life on this island only. As progress is made and earth's inclinations and habits are put aside, so other interests take their places and then comes the desire for true knowledge. As others do and will do, so did I. I fell into line also, and as I learned so I progressed. Capacity for wisdom grew with the wisdom acquired.

I had learnt of the existence of other lands besides this island, and at one time it seemed as incredible as the possible existence of *this* land does to many now on earth; but eventually the time came when I was taken to these other spheres. I cannot tell where they are, but it was like travelling amongst the stars. It seems as if we left our world and travelled through space until we reached another star, another land.

There are several of these other lands, and they are inhabited by former earth people who have progressed sufficiently to qualify for entry into this or that land. These other lands are nearly all inhabited by a higher form of life, a happier form and, individually, a more powerful form, but there are one or two other

*(continued page 42)*

# FABLES for young and old

## THE FOX & THE SICK LION

The Lion stayed in his cave and sent out word that he was sick and that he wanted all the animals to call on him.

Many of them did call to pay their respects, but the Fox wouldn't do so. So the Lion sent one of his Jackal messengers to the Fox to ask him why he, too, didn't come to show his respect for the sick king of the beasts.

"You tell the Lion I have just as much respect for him

now as I ever had, and I have been meaning to come every day, but when I get to the mouth of his cave, I notice that all the footprints show that the animals went in, but never came out. For some strange reason, when I see this I just can't make myself go in."

He was right, too. The Lion wasn't sick at all.

**The Point:** All invitations aren't good ones.



## REVIEW AND RENEWAL

*continued from page 11*

Whatever stands between you and your freedom, your fullness of life, whatever you think is the obstruction, you may be rest assured that is the false god that will fall someday that you may know be-

yond a shadow of any doubt the peace that passeth all understanding, that is not dependent upon form, and therefore the true purpose of life is fully expressed.

□



# *The Living Light*



This book contains the fundamentals of THE LIVING LIGHT philosophy, a demonstrable spiritual psychology based on the wisdom gleaned through centuries of experiences by the spirit teacher who is known simply as The Old Man. This highly illumined soul shares with us his understanding of the universal laws of life, which applied, enable us to consciously control our everyday living experiences.

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## THE PENETRALIA

*continued from page 18*

followed, in due time, by the executive power by which to elaborate that emotion. In a word, there is an attribute of wisdom in the mind — a power to express outward order, form, and proportion — by which man intuitively sees eternal principles.

**Does this principle of wisdom come also into open manifestation?**

Yes; and with it cometh another manifestation — the worship of the manifestation — exposing the soul's utter forgetfulness of their source. Many persons there are, who,

having come out from Catholicism, look back into the Romish Church and wonder how intelligent minds can still worship at the shrine of Idols and graven Images. Now, I tell you that an intelligent Catholic looks directly through the image of Virgin Mary to the principle which she is supposed to represent. But another, less intelligent and more material, thinks he must worship the object. So, there are Christians in this country occupying the same position in reference to this question of the Bible.

*(continued next issue)*



### **TODAY'S VIEW OF PAST FRONTIERS**

*continued from page 24*

Intelligencer April 4, 1854, a stirring criticism of the action of the United States Senate. He became then and there a staunch advocate of this Truth, the logic of his argu-

ments and the facility of his pen did much in those days to give prestige to our glorious Cause. On Nov. 2, 1864, he made his transition.

□

*gourmet's*

*delight*

**A recipe from Serenity's**

## **Chinese Dinner**

### **DEEP-FRIED WONTON FILLED WITH PORK AND SHRIMP**

1/2 pound ready-made  
wonton wrappers

**THE FILLING:**

1 lb. tiny fresh, cooked shrimp

1/2 pound lean boneless pork,  
freshly ground

2 tbsp. soy sauce

1 tbsp. Chinese Rice Wine or  
pale, dry, sherry

6 peeled and washed fresh  
water chestnuts, or canned  
ones, finely chopped

1 teaspoon cornstarch dis-  
solved in 1 tbsp. chicken stock

1 green onion, finely chopped

1 teaspoon salt

3 cups vegetable or peanut oil

Yield: 4 dozen

**Prepare ahead:** Finely chop shrimp. Pour 2 tbsp. oil in skillet or wok. Stir-fry pork for 1 minute, or until meat loses its reddish color. Add shrimp, soy sauce, wine, salt, water chestnuts and onion, and stir-fry for another minute or so until shrimp turn pink. Pour cornstarch mixture into pan. Stir constantly until liquid thickens. Cool.

**To assemble the wonton:** Place a heaped teaspoonful of filling in center of each wrapper. With a finger dipped in water, moisten the edges of the wrapper. Then bring one corner up over the filling to the opposite corner, but fold the wrapper at an angle so that two overlapping triangles are formed, with their points side by side and about 1/2 inch apart. Pull the two bottom corners of the folded triangle forward and below the folded edge so that they meet one another and slightly overlap, to create a kind of frame around the mound of the filling. Moisten one end and pinch the two ends firmly together. Cover with plastic wrap or dry towel.

**To Cook:** Heat oil to 375 degrees. Deep-fry wontons 8 to 10 at a time for 2 minutes until crisp and golden. May be reheated.

## THE BLUE ISLAND

*Continued from page 37*

lands of not so high an order, where happiness is less or not at all, according to whether life on earth was a well, or lightly-ordered thing. In these lands the people who are there fail and fail again to find the spirit in themselves to desire to rise, to improve and control themselves, although the necessary strength is offered and offered and even thrust at them.

All races have the gift of free-will. All are free agents in determining their own destinies, at all times, not only after the body's death. Just as a father and a mother of a family order the day's routine for their children, and allow the children then to amuse themselves in their own way, so the races of mankind are free to develop and model their lives upon their own individual pattern—being given certain rules to conform to. All life is originally free but whilst on earth, through poor comprehension and mismanagement, the individual often thinks he is not a free personage with free will—but he is. As the same father and mother will influence and guide their children, the cause being love, so when we are here and find ourselves able, we do our

utmost to help and influence those we love who are still on earth. Always it is the driving force of love which causes us to do our work.

We can be in close touch with our people on earth, and by suggestion and by close association we can influence them. Through our influence often much material good will come to them. We spirit people cannot give material riches to *any* on earth, but we can frequently advise as to the best step to take in a business matter which, if taken, will bring in considerable material wealth. Just as we can influence in a spiritual sense, so we can influence in a business way. We people over here can see both sides of the argument. When a thing is to be decided between two people we can see both points and can therefore see which is right, and if we play straight we throw our influence in with that, whether it is to the benefit of our earth friend, in a material sense, or not. If we do this, and our earth friend loses or suffers from it, we invariably make it up later in a different way. If we throw our influence against our own conviction, only in order to help our earth friend, *we* pay for it here ourselves, and our

*(continued page 44)*



◆ **humor is the salvation of the soul** ◆

A rather long-winded clergyman asked his parishioner how he had enjoyed the sermon that morning.

"There was one passage that I found most enjoyable," replied the man.

"Oh?" asked the minister. "What passage was that?"

"The one from the pulpit to the vestry," was the reply.

—American Salesman

*Living Light Philosophy: The bridge to understanding is the unexpected. Or, put God in it or forget it.*



## **SERENITY EVENTS**

**BAKE SALE: APRIL 14, 1979 — all day**

The monthly bake sale will be held at the Tiburon Boardwalk on Saturday, April 14. There will be an Easter theme. Your donations of baked goods and your patronage will be most appreciated.

**DINNER PARTY: APRIL 21, 1979 at 6:30 p.m.**

A Chinese theme has been selected for the April 21 dinner party to be held at the American Legion Log Cabin in San Anselmo. The social hour will begin at 6:30 p.m. All are cordially invited to attend.

## THE BLUE ISLAND

*continued from page 42*

earth friend, who thereby gains unjustifiably, pays for it later, either whilst on earth or when in spirit life. He will have to make return sooner or later, there is no escape, it is automatic.

In saying we can and do influence people on earth, I do not propose to go into the precise process of how we work. It is near enough to say that you know how you influence each other on earth: here the result is the same, al-

though the process is quite different — but that is a matter which each one of you will deal with individually later on, when your own change comes, therefore it is not of necessity or of interest to you to know now.

You have on earth a saying that “coming events cast their shadows before.” This is a truth. They do cast their influences, and sensitive people can always register them and can often make a guess at their origin.

### CHAPTER XI — PREMONITIONS

There are many superstitions and many reasons given to explain what is called “premonition,” but in almost every instance it can be traced to telepathy; there are so many forms of mental sympathy.

The chief form of premonition is that concerning the death of another, friend or relation. Now, *always* that can be traced to telepathy. You will argue that perhaps the person about to pass on was not anticipating his death. It may have been through a sudden accident, and yet “so-and-

so” had a certain sign — a premonition — so many days, or such and such a time, beforehand.

To explain: Mr. A has a premonition about the death of Mr. B. It is followed up later by an accident in which Mr. B. is killed. The spirit friends who are interested in Mr. B. have been in continual attendance upon him, and are watching him in order to be of use whenever possible; but they cannot make him do this or do that with any certainty, they can only influence him one way or another.

*(continued next issue)*



